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YWCA CHRISTMAS PAGEANT

It started on Christmas Eve in 1952, to let people experience the meaning of Christmas as more than cabaret parties and department store sales. A group of women from the Tokyo YWCA and Tokyo Union Church presented a pageant on the true meaning of Christmas in a large public hall in Tokyo. Under the leadership of the Tokyo YWCA, this activity to share the joy of Christmas through drama has continued to the present.

This year's Dec. 15 pageant *Hoshi ga Yonde Iru* (A Star Is Calling), at the Nakano Sun Plaza, is the 25th dramatic presentation. Rehearsals under the leadership of MATSUOKA Reiko, began in November. Ms. Matsuoka, who is in great demand as a scenario writer, is a former NHK director. Other professional TV personalities are working with the drama group.

During this Year of The Child, the focus is on orphans looking for a "Town of Peace." Ms. Matsuoka says that "when we learn to love each other, then there will be a Town of Peace. This Town of Peace is possible because of the birth of the baby, Emmanuel."

Six hundred handicapped children from various institutions have been invited to the play. Foreign children from many countries who are living in Japan are also invited to participate on the stage to symbolize love and peace among all the people of the world.

The picture above is from a previous Christmas performance. One hundred fifty chorus members are shown with the drama players. The play was titled, "Holding a Star in Every Hand." ♫

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YOUNG PEOPLE'S MOVEMENT FOR KOREAN RIGHTS GAINS MOMENTUM

- Helen POST

Distortions about Korea in school textbooks are increasing the ignorance and prejudice of Japanese toward Koreans. Historian Lee Jin Hee of Meiji University said in his keynote address to Koreans and Japanese attending the 5th National Meeting of the Council to Combat Ethnic Discrimination ("MINTOREN") which was held in Kawasaki Nov. 2-4.

Four hundred persons from more than 96 local groups and institutions involved in fighting discrimination against Koreans in Japan attended the meeting with young people predominating. Attendance was about equally divided between Koreans and Japanese. The coordinator for the Council of the Research Action Institute for Koreans in Japan, a project of the Korean Christian Church in Japan.

"There is very little about Korea in the textbooks used in Japanese schools," said Lee, "and what is there is often misleading, ignoring Korea's unique contributions and its true place in history. As a result, the schools are sending into Japanese society young people whose warped image of Korea is that of a weak and depressed country. Such lack of information and ignorance spread discriminatory attitudes in Japan."

The education issue was dealt with discussion groups on 1) working for ethnic education in local area; 2) strengthening the fight against discriminatory practices and materials in public schools; 3) increasing the exchange of experiences in ethnic education at the nursery school level.

Other topics treated in lectures and discussion sessions were:

- the analysis and theory underlying the fight to eliminate ethnic education,
- the present and future legal status of Koreans in Japan,
- the discrepancy between the provisions of the International Covenant on Economic, Social and Cultural Rights, which the Japanese government ratified in June 1979 and the actual situation of Koreans in Japan with regard to social welfare rights;
- the labor movement and ethnic discrimination.

The record attendance and high interest at this year's meeting indicates that MINTOREN is now a recognized movement, with increasing momentum and strength, said BAE Jon Do, secretary of RAIK.

INTERVIEW WITH KIM KUN SHICK, NEW GENERAL SECRETARY OF KCCJ

As I drank the cup of coffee he had paid for, I felt embarrassed for not having brought my purse. That was the first of several unexpected turns in my interview with Rev. KIM Kun Shick, who succeeded the Rev. CHOI Kyong Shik as General Secretary of the Korean Christian Church in Japan as of Nov. 27. Kim is pastor of the Korean Christian Church in Yokohama and director of the church's nursery school, where Mrs. Kim is employed.

Kim's day begins at 5:30 in the morning. After breakfast with his family he sweeps the nursery school, putting into action his belief that women should work outside the home and each family member share responsibility for housework.

Imagining a forward-looking but still conventional family life, I was surprised to learn that the Kims' 17-year-old son and 12-year-old daughter attend the German school in Omori and, in the late afternoon, study Korean culture at home. The Kims spent eight years in Heidelberg, before accepting the Yokohama pastorate in 1971. Their youngest daughter, 9, is continuing her education in Germany.

Although intellectually aware that Koreans in Japan carry alien registration cards, I was taken aback when Mr. Kim put his in front of me. His eyes blazed when he pointed out that the only people in Japan who have to be finger-printed are "foreigners" (including Japan-born Koreans) and criminals.

When the hatred in Japanese society, directed against Koreans for decades, meets the equally fierce anger of Koreans at the repeated injustices they have experienced, there are bound to be sparks. Mr. Kim, with all the warm affection he has for Japan and the Japanese as individuals, feels the appropriate response is not one more attempt to smooth things over--harmony at the cost of suppression and frustration --but a kind of "creative anger." I felt this anger in his eyes, anger tempered with love.

The KCCJ will continue to emphasize ecumenical cooperation and human rights under Rev. Kim's leadership. Another continuing issue is the small membership and the related financial problems. In spite of this, there is a strong commitment to sacrificial giving. An example is the gift of ¥1,300,000 from the 40-member Yokohama church to a new church being built in Chofu.

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Rev. Kim calls upon the United Church of Christ in Japan not only to speak of an easy solidarity but to implement that love in concrete ways. He asks that Japan as a nation not only display an adaptness at international trade, but that she become a leader in international human rights, beginning at home, and in her relations with Korea.

It has been said that the opposite of love is not hate, but fear, and that love and hate are more compatible than love and indifference. That the courageous Korean Christian Church in Japan, though living with hurt and pain, should react with energy and strength, is a good sign. Under Rev. Kim's leadership, it will certainly challenge us increasingly to confront our own indifference to the status quo for Koreans in Japan. #

-LaVerne KROEHLER

From the Desk of G.S.

REPORT ON MY FIRST TRIP TO THE PHILIPPINES

-SHOJI Tsutomu

The NCC-P Convention

At its 9th General Conference held in Manila Nov. 22-24, the National Council of Churches in the Philippines unanimously passed a resolution calling for the immediate lifting of Martial Law. Coming on the last day of the convention, this event impressed me greatly, and is seen as a highlight of the meeting. Human rights had been the most seriously discussed issue throughout the convention. Bishop LaVerne MERCADO, in his report as General Secretary, invoked the council "to be on the side of the poor, to be involved in their struggle, and to look at life and orient our own lives from the point of view of the poor in the light of the Gospel." This emphasis and urging for the NCC-P to commit itself to the promotion of human rights and to be involved in work with the poor, the exploited and the disabled, represented the general tone of the convention's three days of discussions.

Abuses committed by the military in various parts of the Philippines and the growing militarization of the populace were two other issues repeatedly addressed during the convention.

As the convention headed towards adopting the resolution to urge the lifting of Martial Law, some of the delegates present were reluctant to lend their support. By questioning procedure in which the issue had been brought forward, they tried to block its passage, but they were unable to raise any questions with regard to the contents of the

resolution. When the time came to vote, no dissenting voices could be heard--it was commonly felt that if there were even one negative vote, it would cast shame on the spirit of the convention.

Another important development at the convention was a decision by the NCC-P to create a Commission for International Affairs. This Commission, rather than dealing with church relations, such as sending or accepting missionaries and funding from abroad, will instead focus on the politico-economic and military relations between the Philippines and other countries, especially those with Japan and the U.S. Church relations internationally have entered a new era encompassing a wider area than cooperation in evangelism and fraternal contacts. The changes which have taken place in the international situation require that the church define for itself a more active role in the areas of social problems, exploitation and economic domination by the U.S. dollar and Japanese yen. In response to this situation, churches have decided to serve the people and struggle within the context of an international, structural evil. In connection with the planned formation of the new Commission, the NCC-J's proposal to open official and regular contact with the NCC-P was welcomed wholeheartedly.

I realized anew that the Protestant churches in the Philippines are now faced with the huge and serious task of building unity in the face of what Bishop Mercado called "a disintegration and vulgarization of life." Further, he points out, the task includes "finding new forms of demonstrating in a practical way the love of God which denounces enslaving systems as it announces the liberation of humanity." I feel very fortunate to have been able to witness this epoch-making event in the history of the church in the Philippines. With the similarly significant convention of the Taiwanese Presbyterian Church held last year, I have been able to personally witness two historical events signifying real changes in the life of the church in Asia.

Exposure Program

One of the delegates to the convention explained to me that this kind of change in the churches has come from a recognition of the increasing distress of the people, and in answer to God's call to work with the people.

I saw the people's distress when I visited the Navotas fish port in Manila. The

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people have been kicked off of their land by Japanese companies. Families have had to relocate to different areas repeatedly, each time the Japanese companies have bought more land for the expansion of their facilities. When I visited, they had already moved twice, robbed of their land and livelihood, and were facing the possibility of relocation for the third time. Some of these people are employed by the Japanese companies but with the cheapest wages. Many have no jobs. In Bataan, the free trade zone, the same thing is happening. (See JCAN #554 Oct. 26, p. 6) I was impressed by the beauty of nature and the beauty of the hearts of the Filipino people, especially that of the poor workers whom I had the chance to meet. In contrast, I saw the thorough exploitation and oppression meted out to them by foreign capitalists.

Although the cultivable land in the Philippines is enough to support three times the present population of the Philippines, 35% of the whole population and 80% of the children are malnourished. This is because one half of the cultivable land is used for export crops and because the workers' wages are extremely low. The biggest educational problem is that a growing percentage of children are mentally retarded because of mal-nutrition during their early growth years.

I was so shocked by these facts, which I witnessed with my own eyes, that I decided never to go to the Philippines again unless I had done something concrete to help relieve the poverty and suffering of the people. In fact, I feel Japanese people shouldn't go to the Philippines until they have done something to change the pattern of exploitation and suffering, and we as Japanese should be ashamed for our role thus far. This experience also made me question the whole system and process of modernization in Japan--a process of keen competition, of sharpening one's brains, and using other people in order to climb the ladder of success. The modern Japanese has lost the sensitivity and the tenderness of heart which I saw in the Filipino workers, loving and helping each other. As a result of my trip to the Philippines, I experienced a real spiritual shock, and a conversion of my system of values. #

CANADIAN TV PRESENTS YASUKUNI SHRINE ISSUE

On Nov. 13 Canadian TV viewers were introduced to the issues surrounding Yasukuni Shrine when the Canadian Broadcasting Corporation (CBC) featured a half-hour presentation entitled, "To Remember the Fallen: Conflict in Japan." The film was shown on a widely viewed, weekly prime-time program, Man Alive, which deals with social and religious questions. It was timed to coincide with Remembrance Day (Nov. 11) when Canada commemorates the fallen of two World Wars.

The program opened with a view of the mushroom cloud at Hiroshima, followed by contrasting shots of postwar devastation and present-day Shinjuku skyscrapers. Meanwhile the commentator noted:

This carbon-copy of western affluence has not happened by accident...Tradition...loyalty...patriotism--powerful forces harnessed for the economic thrust.

After further shots of Japanese life the camera switched to scenes depicting the Emperor, and JCAN editor Aiko CARTER appeared on screen to comment:

We had to go to the Shrines. And we didn't know what we were bowing to--the only thing we knew was Emperor. And you have to bow whether you like it or not. Follow the orders--that was all we could do.

Next, in rapid order, Shinto, the Emperor and militarism were lined up on the screen as a backdrop to the appearance of Yasukuni,

25 acres which glorify, to this day, the Emperor system and the heroic spirits of those who died in his name.

The presentation proceeded with scenes of the Emperor visiting Yasukuni with his second son, and of demonstrations by

A tactically effective coalition of Christians, Buddhists, labor and others [who have] engaged the society in a battle of conscience against everything Yasukuni represents.

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A Hunger Relief Campaign to raise \$5 million for refugees, especially Cambodians, who are in danger of dying from starvation has been launched by the NCCJ. Leaflets have been mailed to all Christian churches appealing for help for the refugees. This is a joint project of the Christian Conference of Asia and the World Council of Churches, which will be the official channel for the funds that are raised. Contributions can be sent to NCCJ Hunger Relief Campaign, at the address on this masthead.

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Shots of the Rev. NAKAJIMA Masaaki, Rev. TOMURA Masahiro, Mr. NAKADAIRA Kenkichi and Mrs. NEGISHI Aiko accompanied effective criticisms of the government's attempts to re-establish the Shrine, coupled with fears voiced about the possibility of re-militarization in Japan. Shot by shot, nearly all the issues included in the Yasukuni question were presented. The film closed with a scene of two young women in kimono approaching the entrance to the Shrine as the commentator remarked,

Many fear the new militarism and a renaissance of the Imperial evils of the past...They fear that death will once more be made beautiful ...that religious freedoms will vanish...that it may be the last nail in the coffin of Japan's still-fragile democratic experience.

The film combined clips photographed by NHK with shots taken by Canadian film-maker Peter FLEMINGTON on a recent trip to Japan. It was produced by Religious Television Associates with major financial support from the United Church of Canada and other North American church agencies. The technical crew (camera and sound) were Japanese --provided through AVACO. Its tightly-packed nature may have made it difficult for viewers unacquainted with Japan to follow, but for anyone who knew anything about the issues it provided a beautifully photographed and cogently argued presentation. The film suffered a little from the somewhat one-sidedly Christian character of the people interviewed for the opposition. But considering that it was put together as a spin-off from a film on Christianity in Japan being made by Flemington at the time, this is understandable.

Films about Japan on Canadian TV have been rather rare, so "To Remember the Fallen" represents a significant contribution to the repertoire. That it should have dealt with an issue so important to the powerless minorities of that country is also unusual as we normally get a much more establishment view here. Peter Flemington, producer Des MC CALMONT, and the CBC are to be congratulated on their presentation. We hope that there will be more like it to follow. #

-Cyril POWLES

(Father Powles, on the Faculty of Trinity College in Toronto, was for many years with the Nippon Seikokai (Anglican Episcopal Church) Central Theological College in Tokyo--eds.)

JAPANESE VIEW THE CBC YASUKUNI PROGRAM

Members of the NCC Yasukuni Shrine Problem Committee viewed the Canadian-produced Yasukuni Shrine film recently in Tokyo. Committee member MORIYAMA Tsutomu said he felt the issue was well presented through the interviews with Rev. TOMURA Masahiro, NAKADAIRA Kenichi and members of the Association of Bereaved Christians.

Of special interest to the committee members were views within the Shrine. Through special arrangements made through the Canadian Embassy, the Canadian photographers were able to penetrate deep into the interior of the Shrine and to show rituals and parts of the Shrine that the Japanese themselves had not been able to see.

Moriyama noted that the film would be rather dated by now, as the pictures were taken several years ago before the Gengo Bill (see JCAN #550) was passed. Activities now focus on protesting official visits to the Shrine by the Prime Minister and other government officials. There was also some concern that the beautiful kimonos and impressive architecture might so "romanticize" the shrine that the seriousness of the issue would be lost.

Rev. SHOJI Tsutomu, NCC General Secretary, added his appreciation for the skill and perception with which the issue was presented to the Canadian people through this program. #

STAFF CHANGES....STAFF CHANGES....

After two years of faithful, creative input reflected in the pages of JCAN, David THURBER has left the Tokyo NCC office to live and work in Washington, D.C. He and his fiance, BAY Seun Hye, from the staff of the Division of Christian Education of the NCC have our deepest affection and best wishes for their life ahead. Even as we say goodbye to David, two new people have begun contributing their talents to the *Japan Christian Activity News*. Cathy THOMPSON takes time from her busy life in Mitaka to come in every week, and David SATTERWHITE will also be doing some work on the JCAN staff. He and his wife, Hisae, have just returned to Japan from the University of Washington in Seattle. Hisae will be working at RAIK, the Research Action Institute for Koreans in Japan. We are looking forward to having these new members in our JCAN family. #

OBITUARY

Rev. SHINMI Hiroshi, 56, General Secretary of the Japan Bible Society, chairman of Amnesty International, Japan Region, and an NCC Executive Committee member, died of a heart attack Dec. 5. He had just arrived at Narita Airport on his way from a CCA Consultation on Evangelism in Singapore. Shinmi gave three Bible study lectures at the Consultation using Deutro-Isaiah as his text, and moved the hearts of the participants with his deep insight into the role of the People of God and the Suffering Servant, understood in the context of the plight of the Asian people.

Rev. Shinmi was a true servant of God, and dedicated his whole life to Him, as a pastor and theologian, as one of those active in bringing forth the Protestant-Catholic common translation of the Bible and as a person deeply concerned for social justice, especially the freeing of political prisoners. He did all these things with a tender smile, which reflected his joy and hope in the reign of God. (S.T.) #

TOMURA Issaku, who for 14 years led the farmers opposing the building of the New Tokyo International Airport at Narita, died Nov. 2 of cancer. A third-generation Christian, Tomura was 70 years old.

Tomura owned and operated a farm machinery shop in Narita, Chiba Prefecture. He also was a metal sculpture artist, and did pieces expressing his anti-establishment feeling, as well as his Christian devotion. He was the author of *Waga Jujika--Sanrizuka* (My Cross, Sanrizuka) about the movement for "farmers whose land was taken away by the government." #

YAMANASHI EIWA 90th ANNIVERSARY

On Oct. 25 Yamanashi Eiwa Gakuin--Kindergarten, Junior and Senior High Schools and Junior College--celebrated its 90th Anniversary. This school, together with Tokyo Eiwa and Shizuoka Eiwa, was founded by women missionaries of the Canadian Methodist Mission. It has been supported from the beginning by the aforementioned Board and by its successor, the United Church of Canada, Division of World Outreach.

Until the school was opened in 1889 there was practically no education for girls available in that part of the country, except for the occasional temple school. So during these past 90 years the school has grown from a one-room school into an institution that comprises three Kindergartens (one in Kofu, one in Nirazaki and one in the neighboring town of Isawa), a Junior and a

Senior High School and a Junior College. Further, the school has tried to exert a Christian influence not only through its educational activities but also in other ways. For example it cooperated in the founding of the YMCA in Kofu, having made available a small building for the first "Y" in Kofu. It also provided staff on a part-time basis to the struggling "Y." In recent years the school has played an active role in international student exchanges, adding a new element to the ongoing life of the community. These students came from such countries as the U.S. and Australia.

During the anniversary celebration, the Prefectural Governor brought greetings on behalf of Yamanashi Prefecture. However, upon seeing the massive turnout for the anniversary of a Christian institution, he was apparently troubled. As a consequence, in his address he emphasized Japan's indebtedness to Chinese culture in general and to Buddhism and Confucianism in particular, seeming to imply that Christianity was an interloper. This confirmed, albeit in a somewhat oblique manner, the impact Christian influence has had over the years. #

-AL BOETTCHER

DISCRIMINATION AGAINST KOREANS IN JAPAN TAKEN TO THE UNITED NATIONS

Following the October General Assembly of the Korean Christian Church in Japan, three Korean ministers resident in Japan travelled to New York as representatives of "The Association Fighting for the Acquisition of Human Rights for Koreans in Japan,"--a human rights group active in southwestern Japan. The three, Rev. CHOE Chang Wa of Kokura, Rev. KANG Young Il of Chofu, and Rev. Edwin KANG, missionary in Fukuoka, went in hopes of meeting directly with United Nations officials in order to emphasize firsthand the systematic denial of many rights to the Korean minority in Japan. The group had also prepared two book-length reports documenting specific cases of discrimination.

Through the United Methodist Church, World Council of Churches, and Quaker Service program liaison offices at the U.N., they were able to meet with Mr. Theo C. VAN BOVEN, chairman of the U.S. Human Rights Committee, and Mr. Donald E. FITZPATRICK, special assistant to the Under-Secretary-General for Political and General Assembly Affairs. The Secretary General had specifically empowered these two officials to receive the documents and complaints of the representatives from Japan. Expressing (continued on p. 7)

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appreciation for the group's activities and its faith in the U.N. organization, the officials also showed a keen interest in the issues, noting that they lacked documentation of the problem in the past. Describing the means by which they would be able to address the question within the U.N. --both through U.N. Resolution 1503 and the Human Rights Committee itself--they showed a real commitment to letting the voice of Koreans in Japan be heard in and through the U.N. Needless to say, the sincere and enthusiastic reception by U.N. officials was an encouraging sign in response to the group's efforts, and is seen as a clear success for their mission.

Subsequent to their meeting with U.N. officials, the representatives were able to meet with a broad selection of people to further express their concerns. In Washington, D.C., they met with Dr. John SALZBURG and Mr. William ITOH of the State Department, in the Bureau of Human Rights and the Japan Desk, respectively. They took this opportunity to protest--in the form of an open letter to President Carter--the State Department policy of publishing an annual report on human rights conditions in countries receiving U.S. aid, pointing out that such reports fail to mention such glaring violations of human rights as exist within Japan vis-a-vis the Korean minority, although Japan is a very close ally of the U.S. In a separate meeting with representatives of the International Human Rights Law Group, they were able to discuss legal aspects of the problems encountered by Korean residents in Japan. Various church groups were receptive to the message of concern, and the word went out even further through interviews with radio and newspaper representatives. #

-from a report by Ed Kang

SEND A JCAN CHRISTMAS GIFT!!

(clip or copy)

Yes, I would like to send a JCAN Christmas gift to: _____
I am enclosing \$12.00 for an Asian subscriber. (Name & Address)

Sender's Name & Address: _____ Thank you very much!!

GUESTS

Dr. Hans FLORIN, General Secretary of the World Association for Christian Communication visited Nov. 18-21. He gave a chapel talk at AVACO where print and electronic media related christian leaders attended. Two future challenges for the Christian communicator lie in the development of group media which ensures greater audience feedback and participation unlike mass media; and the access to satellite communication for the world's poor.

Rev. Jorge Juan RIVERA, member of the Governing Board of the Latin American Council of Churches in Formation dropped by the Christian Center building Nov. 22nd.

Rev. Rivera is trying to set up a CCA counterpart in Latin America to respond to needs of churches there; in the Caribbean, Argentina, Chile, Central America and Brazil. One interesting section of this council is the Ministry of Comfort which would deal with Human Rights, disasters, and other related work to give help to suffering people. Rev. Rivera made us aware of how little is known about the South American situation and both sides expressed hopes of improving communication in the future. #

HAIKU

Only a sickbed
But a holy Cathedral
On this Christmas Day.



-by TAMAKI Aiko
Nagaoka Aiseien Leper
Colony, Inland Sea

A Very Merry Christmas to all!

The JCAN Staff

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